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WEEKLY REVIEW.

—Our readers will have seen in our last issue a notice of a new treatment for leprosy, said to have been first tried in Japan, and lately in the Sandwich Islands, with remarkable success. The remedy is partially described, but not so that any one would be able to practise it. We cannot understand how any humane man could reconcile it to his ideas of duty to make a secret of such a discovery, and allow the myriads in this and other countries to drag on a wretched existence when by the publication of the mode of treatment, they might be saved. If it be really what it is said to be we hope that in some way it will soon become available for the lepers of India.

—We are very sorry to report that Mrs. Tucker, wife of Colonel (now Commissioner) Tucker of the Salvation Army, is very ill in Bombay. She is suffering from a disease (beriberi) supposed to have been brought on by years of semi-starvation, voluntarily endured in carrying out the principles of the Salvation Army. At the time of our writing this, fears are entertained that she may not recover. Dr. Macdonald has been attending her for many weeks. She is resting in the Lord with all submissiveness, and speaks of precious lessons learned on her sick-bed. Her husband has been telegraphed for, but he does not think he will be able to leave the work of the Lord in Ceylon.

—We see it stated that there is a probability that some officers of the Church Army will come to India as evangelists, during the latter part of the present year. There seems to be considerable activity in this body. The men who have offered to come propose to pursue the course lately adopted by the Salvation Army, living with and as Natives of the lowest caste.

—General Booth has been visiting America. The *Christian Witness* thus notices his visit to Boston :—

General Booth, the founder and head of the Salvation Army, was in Boston Monday and Tuesday, Nov. 22 and 23. Many people availed themselves of the opportunity to see and hear him. He addressed the evangelical ministers of Boston and vicinity on Monday afternoon; conducted a meeting of the Army in the Argyle Rink Monday evening; lectured to the students of Boston Theological School Tuesday noon; delivered an address on holiness in Tremont Temple Tuesday afternoon; lectured on the Army Tuesday evening in the same place, and attended an allnight meeting in the Meionain Monday night,—two good days work. He is like John Wesley and William Taylor. His strong point is holiness; his next strongest is love for the lost! his next, organization.

—It is proposed to hold in 1888, in London, a General Conference of the friends of Missions, in which the work of the various Mission Societies will be reported and considered, the exigencies, prospects and possibilities of the work discussed, and such action taken as may be deemed desirable. In 1878 a meeting of this character was held in London, and the proposal is to make it a decennial Conference. A general Committee, embracing representatives of the different missionary Societies, has been appointed.

—The Ritualists contend that there should be a larger element of worship in our religious services. They are even prepared to see the preaching element reduced till it becomes almost a vanishing point, and seem to think that God is more honoured by our addressing Him than by our hearing Him. We believe this to be a great mistake, and are persuaded that there will be very little true worship where the word of God is hindered. The following remarks by H. A. Nelson, D. D., in the *N. Y. Evangelist* are, we think, correct and worthy of note :—

"My own experience is that when and where the preaching is most powerful in its hold on the mind and conscience of the preacher and the hearers, then and there is the most fervent and prevalent prayer. That many lips recite printed prayers, is not proof that many hearts are united in fervent, effectual prayer This latter surely may be, I believe it more often is, where the one voice has just delivered God's message in a sermon, utters the fresh, spontaneous, real prayer, to which that divine Word has moved the hearts of all attentive hearers. We might say more prayers than we do in our churches, and not pray so much nor so effectually."

—A paper called the *Musical Herald* said :—

Good-humored wit no honest man estranges:
We credit all that's clipped from our exchanges.
But other papers, from our columns snipping,
Forget to credit each and every clipping.

—Extracting this, the *Chr. Witness* says :—

"We do remember our faults this day. We cannot claim that we are immaculate in this matter of crediting all we clip. But we have a sensitive conscience concerning clippings and we are trying to conform our conduct to our conscience. Would it not be well to cultivate a better and more universal conscience on this point of borrowing without credit? Shall we all reform?"

A very simple rule will obviate all difficulties, and it is a rule that some of us profess to follow carefully : Do unto others as you would they should do to you.

—The Calcutta Girls' School, connected with the S. I. Conference of the M. E. Church, is now accommodated in a building that cost $60,000 or more than Rs. 150,000. Dr. Thoburn says it is the largest and finest building to be found in any of our Eastern missions. It will accommodate one hundred boarders without crowding. Dr. Thoburn gives this account of the way in which the erection of this handsome building became possible :—

"It was not until recently that I saw the formal announcement of the completion of the noble enterprise of our good Sister Inskip, viz, the collection of *ten thousand dollars* towards the erection of a permanent building for the above school. The building has been completed, and will long stand as a memorial not only of the persistent faith and devotion of the loving disciple who initiated the enterprise, but of the round-the-world evangelistic journey made by our lamented Brother Inskip so near the close of his eventful life. The husband and wife were standing side by side at the entrance of the crowded building in which our school was at that time accommodated, when I suggested, —hardly thinking that my proposal would be taken in earnest,—the possibility of an undertaking of this kind. The proposition was neither accepted nor rejected, but it had almost faded from my mind when I learned that the work had been taken, in hand, and that a considerable sum had already been collected. Steadily the enterprise was kept before the readers of the *Christian Standard*, and steadily the fund continued to grow until at last the whole ten thousand dollars have been remitted to India.

The Indian Government gave about a quarter of the total cost.

—The Madras Commissioner of Police thinks there is no evidence that the fire in the Peoples' Park was kindled by incendiaries. It is well to bear in mind that they who plan such fires generally do their best that there should be no evidence that it is of the work of incendiaries. The *immediate* looting, at the very outbreak of the fire, certainly suggests the idea of design.

—The Editor of the *Bombay Guardian* is, leaving (Monday last) for Kurrachee to be gone ten or twelve days. He leaves the paper in the hands of a friend.

APPOINTMENTS OF NORTH INDIA CONFERENCE.

AMROHA DISTRICT.

Zahur ul Haqq, P. E.

Amroha, H. B Mitchell.—Babu Khera, To be supplied.—Bahjai, Yaqub Cornilius.—Daurala, To be supplied.—Dhanaura, To be supplied.—Hasanpur, Charles Luke.—Joa, To be supplied.—Narainiya, To be supplied.—Raipur, To be supplied.—Rasulpur, To be supplied.—Sambhal, Zahur ul Haqq,—Shahpur, To be supplied.—Sharifpur, To be supplied.

KUMAUN DISTRICT.

J. W. Waugh, P. E. (*P. O. Dwarahat, N. W. P.*)

Dwarahat, J. W. Waugh, H. K. Wilson.—Eastern Kumaon and Torai Schools, S. S. Dease.—Garhwal, J. T. MacMohan, F. W. Greenwold. —Nynee Tal and Bhabar, T. Craven, T. Gowan, Patras I.

De Loss M. Tompkins, Principal of Boys' High School, Nynee Tal.

E A. Clifton, Esq., Lay Missionary, Asst. in Boys' High School, Nynee Tal.

S. S. Deese, M. D., Superintendent of Medical Mission work in Kumaon and Garhwal.

ROHILKHUND DISTRICT.

E. W. Parker, P. E.—(*P. O. Moradabad*)

Aonla, N. R. Silas.—Bareilly, J. H. Gill. —Bijnour, N. L. Rockey, J. F Judd, Dilawar Singh.—Bilsi, Mahbub Khan.—Bisauli, James Jordon.—Budaon and Kakrala, F. L. Neeld, Hasan Raza Khan, Charles Shipley. —Chandausi, *Supplied* —Fatehgunge, West, Abraham Solomon. — Jalalabad, B. F. Cocker.—Khera Bajhera, T. J. Scott, Peter Merrill.—Mandawar, Yaqub Shah.—Moradabad, E. W. Parker, J. C. Butcher, H. A Cutting.—Najibabad,————Panahpur, H. J. Adams.—Pilibhit, D. P. Kidder.—Shajehanpore, R. Hoskins, Gulzari Lal, Faredun Presgrave.—East Shajhanpore, C. L Bare, C. Heucock.—East Native Church, W. R. Bowen.

Joel T. Janvier, Superannuated.

T. J. Scott, Principal, H. L. Mukerji, Instructor in Theological Seminary and Normal School, Bareilly.

Antone Dutt, Transferred to South India Conference.

D. W. Thomas, (Supv.) Bareilly.

H. L. Kastendick, (Supy.) on leave to America.

OUDH DISTRICT.

T. S. Johnson, P. E.—*(P. O. Lucknow.)*

Bahraich, W. Peters.—Barabanki, A. C. Paul.—Cawnpore, H. Mansell, I. Fieldbrave. —Cawnpore English Church, A. J. Maxwell —Gonda, S. Knowles, S. Paul.—Hardoi, E. Joel.—Lucknow, B. H. Badley, Chimman Lal, Peter Gray.—Lucknow, English Church, W. R. Clancy.—Lucknow Native Church, Matthew Stephens.—Roy Bareilly, J. E. Scott, L. Cutler.—Sitapur and Lakhimpur, J. C. Lawson, Seneca Falls, Kanhai Singh II.—Unao, J. W. Macgregor.

F. W. Foote, M. A., Principal of Memorial School Cawnpore, Lay Missionary.

H. Mansell, Agent Native Christian Industrial School, Cawnpore.

B. H. Badley, Principal of Centennial High School, Lucknow.

J. H. Messmore, Editor of Books and Tracts (P. O. Lucknow).

J. H. Shively, Agent of Methodist Publishing House, Lucknow.

P. M. Buck (Supy.) on leave in America.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Oudh District.

Lucknow—Woman's College, Miss H. Mansell.—Girls' High School, Miss E. Devine, Miss Fuller.—Zanana work, Miss Kyle.—Home for Homeless Women, Miss L. E Blackmar.

Cawnpore—Girls' High School, Miss E. L. Harvey.—Miss O. Miller.—Zanana work, Miss M Reed.—Miss F. M. Nickerson, Sick leave to America.—Miss P. Rowe, Granted leave to go to America for her health.

ROHILKHUND.

Bareilly—Girls' Orphanage, Miss F. M. English, Miss A. Lawson.—Zanana work, Miss O. Downey.—Medical work, Miss M. Christiancy, M. D.

Moradabad Zanana work, Miss Lauck. —Medical work, Miss K McDowell.

KUMAON DISTRICT.

Nynee Tal,—Girls' High School, Miss E. L. Knowles.—Pithoragarh, Miss Anna Budden.—Paori, *To be supplied.*

In connection with the list of the Appointments, came an interesting account of the Conference Session which will have to be kept over until next week, as we are just going to press.

INTERNATIONAL BIBLE STUDY.

January 16.—*Gen.* 4 : 3-16. *G. T. Gen.* 4 : 9.

See last Guardian.

January 23.—*Gen.* 6: 9-22.—*G. T. Gen* 7: 5.

"These are the generations of Noah." This is his genealogical record. "Noah was a righteous man." One that trusted in God and studied to please him. "Perfect in his generations." Blameless in his record. "He walked with God." This was the secret. He made the great discovery that God was willing to walk with him, and that to walk with God was the only true life. God's steps are indicated by the expressions of his will ; and no one can walk in them, who does not believe in the grace of God as constantly and abundantly available. The name Immanuel shows that it is the privilege of every believer under this dispensation to walk with God.

Noah had three sons, Shem, Ham, and Japheth.

"And the earth was corrupt before God and the earth was filled with violence."

Before God, in the presence of his divine will, the ways of men looked dark enough. Men seek to extenuate their conduct, and their records are full of the glorification of their leaders. But God sees it all to be corruption, the opposite of fruit. "The earth was filled with violence." Under God's leadership, peace and prosperity would have been witnessed ; the mighty would have put their shoulders to the poor man's wheel. But selfishness was at the helm, and men that had power of any kind, used it to oppress and spoil their fellows. God saw it ; took knowledge of it. And he resolved to give an expression of his displeasure that would declare to the men of all generations his deep resentment for their self-will and rebellion. And he communicated to Noah his purpose to put an end to all flesh, to the entire human family, because of the prevailing violence reserving only Noah and his household to be the progenitors of the future world. Noah is instructed to build a vessel, called an ark or chest, because of its box-like form. It was not intended for navigation, but on the contrary to furnish the greatest resisting power to waves and currents, and it was to be built accordingly. The material was gopher, covered with pitch. It was to have decks and compartments. It was to be in length 300 cubits, in breadth 50 cubits, in height 30. (The cubit was about 20 inches.) There was to be a window within about a hand's breadth of the top ; and there to be a door. It was to be three storied.

"Everything that is in the earth shall die." The judgment was upon man, and would affect all the earth known to man, which may have been a much less portion than is now inhabited by man. It would be universal, *with reference to man.* The zoology of that region, whatever was peculiar to it, would have to be represented in the ark, that it might be reproduced in post-diluvian times.

"But I will establish my covenant with thee." God pledged himself to preserve Noah and his family during the time when the flood should prevail. Noah was to be the progentor of a new population, of the Hebrew race, and of the Messiah. Instructions were given to bring to the ark two of every sort of animal, male and female, except those that can live in water, and of those that were classed as clean, a larger number. The time was nearly a year in which they were to be in the ark, and food was needed for all that time. Many years had gone by since Noah received his first instructions regarding the ark, and he and his sons had ample time to make the needed preparations, extensive as they were. The ask was built on *terra firma* and probably at a distance from any river or sea ; it was not to be launched, and could as well be built in the middle of a plain as any where. It would seem to men like a house rising gradually, an immense house, 500 feet long, and many of the beholders would wonder what possessed Noah to spend his wealth in building a house like that without windows or doors. It had no foundation, but was reared as it were on a raft. People would conclude that Noah had a monomania, was the victim of religious fanaticism, when he told them that he was building this mansion as a place of refuge from the flood that was coming on the earth. We may fancy that he was sometimes visited by serious and sober-minded men, who kindly and earnestly expostulated with him upon the foolish nation that the world was to be submerged by a flood, asking him if, in all the annals of the race, anything of the kind could be referred to. A thing that had never been witnessed in the course of nature, was entirely beyond the realm of probability. And when he spoke to them about the corruption, *the immorality, the frequent outbreaks of violence, the ungodliness of the times, some would speak* of the great development of art and science, the wonderful inventions of the day, the seats of learning, the men of renown. Were there not also religious men, men looked up to by the people as versed in the things of God, teaching that it was an error to speak about the wrath of God as ready to descend on mankind, for whatever folly or sin there might be in the uninstructed masses, there was no lack of thoughtful persons who remembered God daily in praise and prayer, whose obedience and worship would be a propitiation for the misconduct of others. They too sought to save Noah from his sad delusion.

Noah believed God and became heir of the righteousness which is according to faith. He knew God to be the most reliable being in the universe, and the word of God was better to him than the testimony of his senses and the reasoning of the wise. But his contemporaries would not accept of his view of their sin and danger, but continued clinging to their own ways of thinking, their self-justifying ways, their disregard of God, till the flood came and carried them away.

The Bombay Guardian.

SATURDAY, JANUARY 15, 1887.

THE SALT OF THE EARTH.

A bolder thing never fell from the lips of man, than the words "Ye are the salt of the earth," addressed by Jesus of Nazareth to his obscure and illiterate disciples at the very beginning of his ministry. He did not mean that as they then were, they were the

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preservation of mankind. The expression is prophetical; declaratory of his purpose to make them such; of the privileges involved in discipleship. When Jesus said to Simon son of Jonas, Thou art Peter and on this rock I will build my church, he did not mean to characterize him as he then was, but to intimate to him what he should become by faith in Jesus the Christ such as he had just given expression to. Peter was then any thing but stable; the very next thing he does calls upon him the rebuke of the Master. But the name was a prophecy of what the Lord would make him. At no time during the ministry of our Lord does it appear safe to make over to the disciples the keeping of humanity. The wonder is that *they* were kept of Christ and not scattered to the winds. But a time came when Jesus could ascend on high, and when the Spirit of truth found the way opened for him to come to them in his fulness. So the words of Christ to the body of disciples, "Ye are the salt of the earth" declare his purpose and show what is the nature of the salvation that he intends to work out for them.

TEN RIGHTEOUS MEN IN A CITY.

Wilt thou consume the place if there are fifty righteous there? If there are forty-five? If there are forty? thirty? Twenty? Ten? "And the invariable answer is, I will not." Ten righteous men in the midst of a population of ungodly men will save them from the doom which they deserve and procure for them the continued opportunity of repeating and submitting. They know God, these ten men; they know that he delighteth in mercy, and that he has made provision for the pardon and recovery of men, and is long-suffering to usward, not willing that any should perish, but that all should come to repentance. They humble themselves before God on account of the surrounding iniquity, confessing the sins of the people as Daniel did in Babylon, and they make mention of the Lamb of God slain from the foundation of the world. These ten men witness for the truth of God, and plead with their neighbours to flee from the wrath to come. Perhaps their message is scorned and attempts are made to cause them to desist from such testimony; but if they endure, God will acknowledge them. Multitudes feel the check exercised by their fidelity; some are convicted; but even if for a while few be converted, their labour is not in vain in the Lord. God preserves the city, and few dream that it is because of the presence of a handful of believers there. For with them are the promises; with them the throne of grace and the righteous Advocate.

There were not ten righteous men in the cities of the plain; yet God would not send down fire from heaven to destroy them, until his servant Lot had left the place with his family.

There were 276 souls on board the ship in which Paul was carried a prisoner to Rome; but, in answer to his prayers, they were all preserved from the perils of the voyage.

We may form some idea from these illustrations of the meaning of our Lord's words. "Ye are the salt of the earth." They have the testimony of Christ. They set forth the claims of Him who sitteth upon the throne, and they set forth the propitiation offered by Christ for the sins of the whole world. At the cross of Christ they learn to love their fellow-men, and they bear them on their hearts before God. They make known the Gospel to them, and tell them of their own experience; how that they were dead in trespasses and sins but have been made alive in Christ. As Rahab went to her relations and pleaded with them one by one, and one by one brought them to her house where they obtained delivering mercy in the day of the Lord's visitation, so the witnesses of Jesus seek to persuade their fellowmen to embrace the truth as it is in Jesus

HAVE SALT IN YOURSELVES.

Christians must have salt in themselves, that they may be the salt of the earth. They must have—

Mutual love. If alienated from one another, if disregardful of one another, if critical or carping to one another, they most effectually hinder one another's and their own influence. The salt of society must be something different from society. Salt and corruption are inimical to each other. Rivalry, jealousy, selfishness, pride, and the like are so many elements of corruption, and must be banished from the church if the latter is to be a redemptive agency.

THE CONSTRAINING LOVE OF CHRIST. The love of God shed abroad in the heart constrains the believer to walk as he also walked, and cheerfully to suffer all that men may be made acquainted with that love.

HUMILITY. The desire of pre-eminence on our part hinders men from knowing Christ as he is. Like him, we must be ready to wash the feet of our brethren, and be last of all and servant of all.

It must be made evident that Christ has taken out of us the love of money. FAITH must be dominant and conspicuous in us. There must be that in us which the world will be unable to account for, except on the assumption that we have confidence in God for the satisfaction of all our needs.

The believer will find it profitable to carry out this line of thought through other graces, *patience, joy, peace, temperance, prayerfulness, the indwelling word.* All however depend on our union with Christ. Christ is our saltness. Apart from him, we are *good for nothing.* If the salt have lost its savour, it is henceforth good for nothing, but to be cast out and trodden under foot. We reserve for another paper some thoughts on this subject.

PLAIN PAPERS ON SCIENCE AND RELIGION.

VII.

The Existence of God.

C. THE TELEOLOGICAL ARGUMENT.

(*Continued*).

THE object of the present paper is to show that the existence, operation, and cooperation of the so called 'laws of nature' afford a proof, by no means to be despised, of the existence of a wise and powerful Being by whom they were originally instituted, set in motion, and imposed upon the universe; in fact, that there is no rational way of accounting for these laws except by assuming the existence of such a Being.

There is Law in the Universe.—In view of the very loose way in which laws are spoken and written of, and even personified, there are certain distinctions which it is very important should be kept in mind. When for instance, we speak of 'Laws of nature' we do not of course mean that these laws were evolved, established, or instituted *by* nature; but that *nature is governed according to these laws.* Just as we speak of 'laws of architecture,' meaning thereby the laws according to which the architect is pleased to erect buildings. The stone, lime, and timber do not bring these laws with them on to the ground on which a building is to be erected, nor when the materials are gathered, do they evolve these laws from their own consciousness. We know these laws to be the product of architectonic mind.

Dr. Carpenter reminds us that it is altogether unscientific to speak of phenomenal or physical laws as *governing* phenomena, and suggests that in regard to the physical universe it might be better to substitute for the phrase, "governed by laws," "governed according to laws"—an eminently wise and valuable suggestion.

Prof. Huxley's definition of law is acceptable: "Law means a *rule* which we have always found to hold good, and which we expect always will hold good." The author of *Difference between Physicial and Moral Law* would modify this somewhat, and say: "Law is a rule which always holds good and cannot be broken"—a definition which will be found to work well. To say, as is commonly said, that "a law is an observed order of facts," is open to objection; for a law may exist without the order of facts ever being observed. The law of gravitation existed before Newton discovered and formulated it. The law of the circulation of the blood was in full force before Harvey announced it to the world. The author just referred to calls attention in a very impressive manner to the fact that, strictly speaking, it is absurd to say that a law of nature can be broken. We may act *contrary to it,* but we *cannot break* it: it is far more likely to break us than we it. To say a law is broken is really a figure of speech.

What is meant, then by laws of nature, or in other words, physical or natural laws, is, that "each separate law represents discoveries made by mind as to the rules of proportion and methods of procedure found to prevail either in the constitution of nature or in its processes." It required an act of mind to discover that nature proceeds according to these laws, an act of mind to enunciate them, and acts of mind to accept and verify them: shall we stop short and say that no act of mind was necessary to conceive them? No; for "of things unknown there is in all the range of human experience nothing more perfectly unknown than the setting of rules of proportion and methods of procedure without a mind to measure magnitudes and to devise plans, or without a purpose to which those plans have tended."

Be it emphasized, then, that laws of nature are simply the rules according to which natural forces operate, and which have relation to space and time. Of themselves they are inoperative; they produce nothing, they accomplish nothing. Whewell has the following words of weight: "What we call a general law is simply a form of expression including a number of facts of like kind. The facts are separate: the unity of view by which we associate them, the character of generality and of law, resides in those relations which are the object of the intellect. The law once apprehended by us, takes in our minds the place of the facts themselves, and is said [loosely, and by way of accommodation] to govern or determine them, because it determines our anticipations of what they will be. But we cannot, it would seem, conceive a law, founded on such intelligible relations, to govern and determine the facts themselves, any otherwise than by supposing also an intelligence by which these relations were contemplated, and these consequences realized. We cannot then represent to ourselves the universe governed by [according to] general laws, otherwise than by con-

ceiving an intelligent and conscious Deity, by whom these laws were originally contemplated, established, and applied

"This perhaps will appear more clear when it is considered that the laws of which we speak are often of an abstruse and complex kind, depending upon relations of time, space, number, and other properties, which we perceive by great attention and thought. These relations are often combined so variously and curiously that the most subtle reasonings and calculations which we can form are requisite, in order to trace their results. Can such laws be conceived to be instituted without any exercise of knowledge and intelligence? Can material objects apply geometry and calculation to themselves? Can the lenses of the eye, for instance, be formed and adjusted with an exact suitableness to the refractive powers, while there is in the agency which has formed them no consciousness of the laws of light, of the course of rays, of the visible properties of things? This appears to be altogether inconceivable."

Nothing can be more interesting than the investigation of the processes and phenomena of nature with a view to see the harmonious co-operation of many forces according to fixed laws. "All nature's operations, the smallest and the greatest, are accomplished under sharp, definite rules. Not even a drop of water can be formed except under rules which determine its volume, its weight, and its shape, with exact reference to the density of the fluid, to the structure of the surface on which it may be found, and to the pressure of the surrounding atmosphere. Then that pressure is itself exercised under rigorous rules again. Not one of the countless varieties of form which prevail in clouds and which give to the face of the heaven such infinite expression, not one of them but is ruled by law,—woven, or braided, or torn, or scattered, or gathered up again and folded,—by Forces which are free only within the bounds of law."

That very law which moulds a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And guides the planets in their course.

"No example, however grand the scale may be on which it is exhibited, can give any idea of the extent to which the principle of adjustment is required, and is adopted in the works of nature . . . It is very difficult to form any adequate idea of the vast number of laws which are concerned in producing the most ordinary operations of Nature. Looking only at the combinations with which Astronomy is concerned, the adjustments are almost infinite . . . And so it is through the whole of nature: laws everywhere — laws in themselves invariable, but so worked as to produce effects of inexhaustible variety by being pitched over against each other, and made to hold each other in restraint."

Quoting again from *Physical and Moral Law*: "In this great laboratory of law, nature, physical or natural rules are the 'plant' necessary to the processes, but they are not the forces, they are not the operators, least of all are they the directing mind which has to say what the operators are to aim at, what forces they are to set in motion, what measure of each they are to apply, and what crossing and intercrossing of these forces they are to conduct to a result which they, much as they know, no more foresaw than did the forces themselves. To change the illustration . . . These physical rules are as necessary to the reign of lay as are printing presses, types, and ink to the reign of literature. They, however, can no more do what requires the joint action of fixed instruments and free agents, than can the plant of a printing office compose, make mistakes, correct, and work off impressions, except in the measure in which *it is fitted to do so by the invention, adjustments, and moving power of mind.*"

There is one point on which it may be said that there is no difference of opinion—the laws or rules according to which the processes of nature are carried on, afford no explanation of themselves. John Stuart Mill concedes that "Collocations as well as laws are necessary to the operations of nature, and . . . *the laws of nature do not account for their own origin.*" (*Logic*). They suggest a thousand questions, their beauty and symmetry, as well as simplicity and complexity, afford us unmeasured delight; but they give no explanation of their origin. What *can* their origin be? How is their co-operation secured and their uniformity maintained?

What we always reach at last in the course of every physical inquiry, is the recognition, not so much of individual laws, but of some definite relation to each other in which different laws are placed, so as to bring about a particular result But this is, in other words, *the principle of adjustment*, and adjustment has no meaning except as the *instrument and the result of purpose.* Force so combined with force according to invariable laws as to produce certain definite and orderly results,—this is the ultimate fact of all discovery.

To sum up what has been said, and what might have been said, on this particular point:

1. Nature has been formed, and all its operations are carried on, by forces which have always acted, and do always act, never otherwise than in perfect harmony with and according to certain fixed rules, commonly called, laws of nature.

2. These laws are so comprehensive, complex, symmetrical, and sublime, that they profoundly impress the acutest minds that study them. They also furnish the greatest human intellects with a basis for inexhaustible research and investigation. The very highest product of human thought has been the discovery and enunciation of these laws.

3. Never otherwise than in harmonious accordance with these laws, and to perform the most trivial and common-place processes of nature, the great natural forces known to us are marvellously combined and exquisitely adjusted. Great intellects are taxed to their utmost to combine, adapt, and adjust these forces in their proper proportion and in due relation to space, time, and number, to produce effect which cannot begin to approach the simplest of those easily and incessantly accomplished in nature.

4. These rules cannot account for their own origin, nor can science furnish any explanation of the when, whence, or how of their existence.

5. The only rational, and the only satisfactory conclusion is, that these marvellous laws according to which the mighty universe is so wondrously governed, *had their origin in mind*—that they were appointed, established, instituted, and imposed upon nature by an *intelligent will.* And looking down upon the universe, and in view of the character of the laws according to which its movements and processes are ordered and governed, what else can we possibly, conclude than that the mind in which they had their origin, the will which imposed them upon nature, can only pertain to an Infinite Being? That Being we reverently call ALMIGHTY GOD.

J. E. R.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I think it will help in the work of our Lord and Saviour if I publish what I have lately witnessed, for it is well calculated to encourage Christian workers, and to refute those who in their ignorance or prejudice cry out that Christian Missions are a failure.

I have a bungalow perched on a spur of the Western Ghauts, and looking down at Nagercoil at a distance of about fourteen miles. I and my family descended from this on New Year's day in glad response to the invitation of our kind friends Mr. and Mrs. Duthie.

On Sunday 2nd, we had a sermon from the text of the day in connection with the week of prayer, Ps. lcv. 2. Then at noon there was the united communion, the Church-members coming in from the outlying villages to join with those of Nagercoil itself in commemorating the love of our Redeemer in dying to redeem us from our sins and to purify unto Himself a peculiar people zealous of good works. And it is to what I saw and enjoyed then in the large chapel, the foundation of which was laid long ago by Richard Knill that I desire to invite universal attention. There were between 800 and 900 natives, most of whose forefathers in Knill's time were demon-worshippers, now rejoicing in the love of Jesus, and walking in the Holy Spirit. Although all the members were not present, the good number that were present, about half of them women,, their clean appearance, their devotional behaviour, and the whole service as they received the bread and wine from their Native pastor, made our hearts leap up with holy joy to praise our Jesus. In the evening we met at Mr. Duthie's bungalow and greatly enjoyed with his family and a few other Christian friends, a season of prayer and praise.

Again, Monday evening we met some Bible-women and others in number 110, who came to Mr. Duthie's invitation and joined in worship and a social tea. A report of the Bible-women's work was read, and some addresses made by European and Native brethren. The report showed that good fruit is being gathered, and that an increasing impression of the truth of Christianity is being spread among the people generally.

I write only of what I witnessed in those two days. There are many more meetings connected with Christian work in the schools and congregations going on at this season, especially, and not at Nagercoil only but at the other Missionary stations and districts also. Those which I saw is enough to warm the hearts of all Christians with new life and love, and to challenge the whole hosts of unbelievers and doubters that Jesus is with His people now in power to save; and in self-abasement and repentance to flee from the wrath to come and to believe in Jesus Christ as God and Saviour to the glory of God the Father.

JOHN COX.

THE BOMBAY TRACT SOCIETY FAVOURING THE DEADLY LIQUOR TRAFFIC.

DEAR SIR,—The Bombay Christian Almanac, 1887, published by the Bombay Tract Society, has an excellent article upon Temperance. It is signed "W. M. A.," presumably the able Secretary of the Society. The article opens,—"So much has been said and written on this subject that it becomes no easy task to produce anything which will be either really new or striking."

I beg to suggest that it is quite easy to say something both "*really* new" and "striking,"—it is this,—*That it is a shame and a public wrong for the Tract Society to encourage liquor-selling, and hence drunkenness, by advertising strong drink in their Almanacs.* In their Almanac for the current year are six advertisements, detailing Brandy, Whisky, Beer, Old Tom, Gin, Port, Sherry, Champagne, Stout, Claret, Select Wines, Old Spirits, Fine Ales, Ciders, Draught Ale, and Liquor Lozenges.

The Secretary's article on Temperance gives a three-line hit at "those somewhat euphemistically called 'Licensed Victuallers.'" But what care they for all his logic and rhetoric, when he grants them all the space they want for advertising their soul-and-body destroying drams?

The same article says:—"We propose to traverse very much the same ground as in

former years." True, very true! The Tract Society evidently intends to travel on in the old ruts of Bible-and-Brandy religion which have so sadly shamed the cause of Christ for two centuries.

A "peg" after preaching, as I have seen "consecrated ministers" take in England. Basement of church and chapel used for Liquor Store-rooms, as Dr. Palmer and others record,—"Religious" periodicals teeming with advertisements of all sorts of damning drinks, —all because their cruel traffic is so terribly successful that they can pay well for such leading notices. The cup of the Lord and the cup of devils form a strange mixture.

Quite consistent with this are the advertisements in the Bombay "Christian" Almanac of whist-cards, theatrical-outfits, Billiard-rooms, Dance music, and three full pages of tobacco, cigars, &c.

The Bombay Tract Society, represents not only all the evangelical Christian churches and ministers of Bombay, but also the great RELIGIOUS TRACT SOCIETY of England. Hence it very authoritatively represents our whole Protestant Christianity and must be looked upon as representing Christ Alas, in this it has crucified Him afresh! While writing this, my son brought me an Almanac of one of the largest Publishing Houses in the world. It is simply literary, making no claims to religion, — yet in twenty-four pages of Advertisements, I see not a line about liquors of any kind, nor tobacco, theatricals, or billiard-rooms. Nearer home is the excellent example of the leading native Christian publisher of Bombay, who utterly refuses to admit any such advertisements to his papers. This he does at a business "loss," but with eternal gain. Will the fountain take a lesson from the stream and do likewise?

Christian Bombay applauds the poor Hindu labourers of Guzarat and the Konkan who are giving up drink by thousands. Yet the Society which represents nearly all our missionaries, publishes fifteen alcoholic poisons to destroy the homes, and blast the lives, and ruin the souls of the people!

I have cut out the pages containing those dangerous advertisements. I dare not have my family and the souls for whom we labour, see the drink fiend thus exalted in a professedly Christian volume. The matter is getting worse. The Almanac of 1887 is two or three times as base as that of last year, with these unchristian advertisements. Let the Tract Society seek its aid from Rum-sellers, and true Christians will apply their means where more thorough work for God is done. A great blunder has been committed. The Society should acknowledge it candidly, and wash its hands of the evil. If not, this appeal must go to the Parent Society in England. The Almanac has gone out all over India with its poisonous pages of well-paid advertisements. The Christian public have a right to know whether the Bombay Tract Society as a body, and what members of it as individuals, hold that it is right and Christian for them thus to advertise and promote the sale of intoxicating liquors in the Society's work.

Yours sincerely,
WALLACE J. GLADWIN.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

THE Annual Meeting of the B. S. P. Alliance will be held on Friday, Jan. 21st, at 8-30 p. m., at the Bible Society's Depot. The principal speakers on the occasion will be the Right Revd. the Bishop of Bombay, The Hon. Mr. Justice Birdwood, The Revd. Thos. Greig, The Rev. J. Forgan and Mr. Dymond.

The meeting is open to all.

REMOVAL.

The Home of Hope has removed to tents upon the Sea-beach in Chowpatty.

DORA M. GLADWIN,
Lady Superintendent.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

A Meeting of the General Committee will be held at the Apollo Bunder Booms, on Tuesday, 18th inst., at 5–30 p.m.

Business—Approval of Draft Annual Report.
Admission of Members.
Proposed alterations in constitutional.
Rules—A full Committee to discussthis last subject is earnestly desired.

FRANK J. CLARK,
Honorary Secretary.

Epitome of News.

SATURDAY, JANUARY 8.

—*The Rock:* The Rev. Canon Money presided at an influential afternoon meeting in the Rotunda, Cheltenham, when, among other speakers, were three working men, now devout communicants, two of whom were reclaimed navvies, who had been terrible drunkards, and one of whom was formerly known as the "Tewesbury Skittle Sharper;" the latter had sometimes won as much as 30*l.* at a time by skittles, but now prefers to live in poverty a Christian life. The Vicar of Northampton has services for the people conducted every night of the week by evangelists from the Church Army, assisted by the various members of his corps, who comprise some of the worst characters in the town. Major Liebenrood, a retired officer, who was wounded at Ulundi in the Zulu war, has been taking an important part in the proceedings. Several of the working men, evangelist officers of the Church Army, have offered to go out to India or China, to live with, and as, natives of the lowest caste. A party of them is expected to start early in September next.

—The same: Many who attended the Colonial Exhibition will be glad to know that the Religious Tract Society has published a handsome volume, *Australian Pictures*, giving a comprehensive sketch of each of the great Australian Colonies. For those who have friends in the Colonies, or who wish to preserve pleasant recollections of what they saw in the Exhibition, no book could be better suited. Although it has been out only a short time it has already had a large circulation, and bids fair to be one of the most popular of Christmas books. It is written by a well-known member of the Australian Press, and contains one hundred and seven fine engravings of the principal cities and landscapes, animals and ports of the country, many of them being executed by Mr. Edward Whymper.

—The so-called "Rev. Dr." Keatinge has been found guilty, at Dublin, of obtaining money from the Priests' Protection Society, on the false pretence that he was a converted Roman Catholic priest, and has been sentenced to eighteen months' hard labour.

—A deeply interesting article lately appeared in *The Spectator* on "Material Progress in Syria." It speaks of a general re-awakening; of growing prosperity; of towns increasing in size; of imports and exports rising; of the two seaports of Beyrout and Jaffa being now hardly recognised by travellers who witnessed their former desolation. Cæsarea is again becoming a centre of trade; Bethlehem has been improved out of all knowledge: manufacture is going on in Nablous, the ancient Shechem; Nazareth is becoming famous for its olive trade; the people are investing their money in cattle-rearing in many places; while in Jerusalem whole quarters are being rebuilt, sanitation cared for, streets lighted, and a new city slowly rising. Surely this indicates a day of preparation.

—A Pacific Telegraph Company has been formed to connect England and Australia by a cable, passing only through British territory, on land.

MONDAY, JANUARY 10.

—*Bombay Gazette;* Madras, Jan. 9: On Friday, the Maharaja of Travancore presented the Hon. V. Ramiengar, C. S. I., Dewan, with a handsome gold salver, in recognition of distinguished services rendered by him to the State.

The death roll in connection with the fire increases. Mr. Waller, of Madras, died last night from the effects of the injuries. The coroner's action in securing the verdict of the jury, after taking so little evidence, places the police in a false position. Their reputation is involved in the matter, and now they have to make a full enquiry into the whole subject, uncontrolled or instructed by any independent person, such as the coroner. Many offers of pecuniary help have been received here, but a large amount will not be required.

Pioneer, Jan. 7; Lady Dufferin's Fund: A general meeting of the North-West Provinces and Oudh Branch of the Countess of Dufferin's Fund was held at Government House yesterday morning, at which Sir Alfred Lyall presided. A number of ladies and gentlemen were present and a few native notables. The accounts for the last year were presented and passed, and then his Honour the Lieutenant-Governor gave a history of the work done by the committee over which Lady Lyall presides, and the operations which are contemplated in the future. Munshi Newal Kishore of Lucknow and Raja Mahabir Pershad Sing of Baraon also addressed the meeting.

Bombay Samachar: The sum of Rs. 80,000 which, according to report, the Municipality are about to spend on a permanent memorial in honour of the Queen's Jubilee, is, in our opinion, not enough. Do not let them fritter away their cash balance of 5 lakhs in small unimportant things. The best plan would be to give away all the 5 lakhs for a Technical College and a Female Medical School, which are badly wanted here. You may then safely spend your Rs 20,000 on illuminations.

—The Chicago woman, who was assassinated by her husband to prevent her divulging a secret respecting the anarchist riots, has died. The murderer has attempted to commit suicide but did not succeed.

—Earthquake shocks have occurred again in South Carolina. It is believed that one in the night of Nov. 28 caused the destruction of a large dam near Columbia and the consequent loss of a large amount of property.

Tuesday, January 11.

—*Times of India:* Great excitement prevailed in Dublin at the resignation of Lord R. Churchill. At the Chamber of Commerce and the clubs speculation was busy as to the cause of this unexpected step. The *Irish Times* says the retirement of Lord R. Churchill from the Ministry of Lord Salisbury is nothing short of an act of treachery. There is no conceivable defence for such a step. The reasons given are wholly inadequate to excuse such a desertion. The betrayal of his colleagues shows such a capricious and untrustworthy nature that it would be idle to discuss the points that are stated to account for it. There never was a time when disruption of the Ministry could be a more criminal or foolish proceeding. But the question is, What is to be done? Why should Lord Salisbury lose heart? The best thing of all would be that Lord Hartington should join him openly; that the coalition should be established now which England has plainly demanded, and which the last election provided for. England is in peril from dangers abroad. Ireland is in peril from social chaos. The supreme task for patriotic statesmen is to get us out of these troubles. Nothing obstructs a coalition except a sentiment of party so feeble as to be in the circumstances ridiculous."

—*Bombay Gazette:* A Home paper, writing just before the departure of the mail, says:—"The air is full of rumours of war and of warlike preparations. The relations of Germany and Russia are said to be exceedingly strained. It is believed in Berlin that the peaceful tone of the official Russian press is only feigned, unimpeachable proofs being at hand that the Panslavists are most energetically working to provoke war, and that the massing of troops on the frontier is going on incessantly. As yet the Czar has not yielded to the insane advice of those who are urging him on; but his present mental condition renders exact calculation as to his decisions impossible. Since the above was written Reuter has informed us of a treaty between Russia and Germany in which the former engages not to interfere in the event of a war between Germany and France, and the latter in the event of hostilities breaking out between Russia and Austria."

The Russian correspondent of the *Cologne Gazette* reports that the party in favour of war with Austria is daily increasing, as is also that party which, in the hopes of a French alliance, looks forward to a war with Germany. From the French side, we have the assurance of M. Clemenceau's organ, the *Fustice*, that war can only take place on the eastern frontier if the Germans persist in hastening a quarrel upon the French without a shadow of pretext.

It is reported that Austria has given an order for 400,000 repeating rifles to be delivered not later than March Extensive armaments are reported on the part of Russia. A despatch from Prague states that gunmakers in that city have been engaged to go to Russia, and Russian agents are said to be travelling in Bohemia in order to conclude similar engagements. The Cracow papers are again filled with detail accounts of the Russian preparations, of councils of war at Gatchina, the concentration of troops on the Radziviloff-Dubno-Rosono line etc. They further announce, on the authority of "an excellent Russian military source," that Prince Dondoukoff-Korsakoff has elaborated the plan of a Russian campaign in Central Asia next spring The formidable armaments, undertaken by the French Government, have caused an uneasy feeling in that country. The new engines of war for the forts, and the new rifles for the army, are to be completed by the spiring, and this is taught to bode no good to the peace of the near future. All the State manufactories are now working to their unmost capacity. It is raported that Italy is also preparing for war; and from Philippolis we hear that Turkey is massing an enormous number of troops in Macedonia. "On the 13th inst. there were 113 infantry battalions, five cavalry regiments, and thirty-two batteries of artillery Most of these troops are camping in the district of Djumaja."

—Among the passengers who arrived this morning by the Anchor Line steamer *Arabia* were the following missionaries:—The Revd. D O. Fox, Revd. F. L. McCoy and wife, Revd. R. W. Munson and wife. Revd. O. S. Palmer and wife, Revd. G. I Stone and wife, Miss S. Armstrong, M. D., Miss W. Armstrong, Miss Bacon, Miss Clark, Miss Miller, Miss Miner, and Miss L. J. Wyckoff, M. D.

Mr. and Mrs. Palmer, Miss Bacon, and Miss Dr. Wyckoff go to Akola, Berar, to reinforce Mr. and Mrs. Fuller who have been labouring for some years in that place.

Miss Miller goes to North India. All the rest will probably work in connection with the South India Conference.

The Revd. F. L. McCoy goes to Calcutta to take charge of the *Indian Witness*

The Revd. C. P. Hard and wife, of the S. I. Conference, have returned from Australia.

Wednesday, January 12.

—*Times of India:* Much comment was excited at home by the fact that Lord Randolph Churchill did not communicate his resignation to the Queen in the first instance, but to the *Times*. This is the first case on record in which a Minister of the Crown has recognized the Sovereignty of the Press.

—Same: On Dec. 18, writes the London correspondent of the *Manchester Courier*, Mr. Chamberlain came to town to have an interview with Lord R. Churchill. Before leaving for the East, the member for West Birmingham had a lengthy consultation with the Chancellor of the Exchequer. They then came to an understanding on the legislation that the Government are to introduce the maintenance of the union of the Unionists being the first order of the Government. All legislation that would lead to contention between Lord Hartington, Mr. Chamberlain, and Lord Salisbury had to be avoided. The most intricate of all the measures which the Government has in hand is, of course, the County Bill.

—Same: An unusual incident has occurred at the Carl Theatre of Vienna. A popular actor came on the stage perfectly tipsy. He screamed jokes at the public, bantered the orchestra in Italian, ran round the stage kissing the actresses, and in fact made such an exhibition of himself that the curtain had to be lowered. The engagement of this too festive comedian has been cancelled.

—An influential meeting of laymen has been held in Sydney, which has resulted in the formation of an association to restrain practices and ritual contrary to the rules of the Church of England. An address from the clergy has been prepared for presentation to the Bishop, asking for his influence to be exercised in the same direction. The signatories say that they have observed with regret the introduction of ritual and practices which they believe to have been deliberately rejected by the Church of England at the Reformation, and they desire that the use or continuance of licence as distinguished from liberty, should be prevented thinking that unless this be done, trouble, is in store

A correspondent who has returned from the Holy Land asks why it is that whilst so many volunteer for the Lord's service in China, India, &c., Palestine is almost entirely overlooked as a mission field. Surely this country, associated as it is with all that the Christian holds dear, has a special claim upon the followers of Christ, and it is as spiritually dead as any portion of the globe. There is, he adds, only one Christian by the Sea of Galilee, viz., Dr. Torrance, a medical missionary, who resides at Tiberias, and he finds sufficient scope in that spot alone to occupy the whole of his time and energy. This is a question worthy of consideration.

—The Str. *Ganges*, with English mails, left Aden for Bombay, Tuesday, at noon.

Thursday, January 13.

—*Bombay Gazette*; Madras, Jan. 12: A public inquiry into the cause of the fire at the Park fair has been commenced by the Coroner of Madras, under orders from Government. The Committee of the fair, the Police, and the Rev. Dr. Miller will be represented by counsel. The order of Government on the Police Commissioner's report has just been published. The Governor-in-Council having read the evidence on which the Commissioner arrived at the conclusion that the fire was accidental, considers he was justified in publishing it to allay public impatience. Warm commendation is given to the Police, and the Commissioner and Deputy Commissioner and Mr. Sundaram Sastri are thanked. A committee has been appointed by Government to receive and administer subscriptions for the relief of the sufferers. Legislation is declared to be necessary to control the construction of temporary buildings in places of public resort, but the Governor defers orders on the matter till the inquiry is completed.

—*Englishman*: Suicide by a Volunteer: On Friday evening the coroner with a jury viewed the body of George Williams, aged 20, an Eurasian, who had shot himself with his rifle, at No. 20, Chandney Choke Line, where he had been living with his grandmother, Mrs. Elizabeth Scott. It appears that on Thursday at 5 30 p. m. deceased took his rifle, he having been a member of the Volunteer Corps, and told his grandmother that he was going on a shooting excursion. She attempted to prevent him, but he insisted upon going, and taking the keys of the rooms on the second floor, occupied by lodgers who were away, he left the house. His grandmother retired to sleep at 11 p. m., and early on the following morning she heard the report of firearms on the second floor and on going there discovered the body of the deceased in a pool of blood on the ground with the rifle close by. The police were informed, and a letter in deceased's handwriting was found in his pocket, in which he stated that he had committed suicide with giving any reason for having done so

Bombay Gazatte: Umar Buksh, the khimatgar, who made a murderous assault on a lady at Dharmsala in November, has been tried at Kangra by the Sessions Judge, and sentenced to transportation for life.

—Same: In addition to the four thousand military police for Burma now being raised in India, two thousand more will be recruited from native regiments in Upper Burma when the time arrives for such regiments to leave for India.

—Same: At the meeting of the Bombay Town Council held yesterday, it was proposed by the Chairman, Mr. Dosabhoy Framjee, and seconded by Mr. Nanabhoy Byramjee Jeejeebhoy, "That the Corporation be recommended to sanction the expenditure, from surplus cash balance, of one lakh of rupees towards the cost of commemorating the Jubilee of the reign of her Most Gracious Majesty the Queen-Empress." The proposition was carried by acclamation. The Council also resolved, on the motion of Surgeon-Major Waters, that, in their opinion, it is desirable that the Rajabai Clock Tower should continue to be illuminat-

ed; and they requested the Municipal Commissioner to address Government with a view to ascertain what steps it is intended to take for re-illuminating the clock. The day fixed for the Queen's Jubilee is February 16th.

—Same: The recent agitation for and against the Temperance movement in the Colaba District will form the subject of inquiry before the High Court, in connection with a petition presented on behalf of Vishnu Govind Pattanker, inamdar of Chirle village, to Mr. Justice West and Mr. Justice Birdwood yesterday. The petitioner has been charged before Mr. Drew, first-class magistrate of Panwell, with criminal intimidation in connection with the temperance movement in the Colaba District; and as there was a very strong feeling among Government officials, he asked that the case be transferred for trial to the Court of Tanna, which is close to Panwell The effect of the movement being peculiarly injurious to the liquor-farmer and to the excise revenue, endeavours were, it was said, being made for the last five or six months to bring pressure to bear on the people to drink. Notwithstanding that he was innocent, a charge of criminal intimidation had been laid, and a warrant of arrest issued against the petitioner. Their Lordships, on the application of the acting Government Pleader, adjourned the hearing of the petition for a fortnight, all proceedings against the petitioner in the magistrate's court being stayed meanwhile.

—*Indian Spectator:* We are not at all displeased at the Magistrate having made an example, at the instance of the Police Commissioner, of a man who had been found driving his carriage on the public road with reckless fury. The nuisance does not seem to abate under mild treatment. And we doubt if it will yield even to severe methods until the occupants of carriages, private or hired ones, are also placed before the Magistrate at least for a warning. Drivers are sometimes less intelligent than the animals they work, and so long as their cupidity is roused they will go on plying the animals to death and endangering life and limb.

—*Rast Goftar:* Is there no way of bringing the owners of furiously driven carriages within the just clutches of the law? In most instances the owners are more to blame than the drivers. Unless a few wholesome examples are set, the proprietors of newly acquired riches will not learn sense.

[It does seem strange that people are allowed to drive furiously within the limits of the city, especially through those parts where the streets are without side walks and are generally thronged with people, where a single mis-step, or a turn in the wrong direction, would precipitate one under the feet of one or more swiftly-driven horses.]

Friday, January 14.

—*Bombay Gazette:* The other day, while introducing to the Viceregal Council a much-needed Bill to modify the duties on imported liquors, Sir Auckland Colvin stated some curious facts regarding the import trade in perfumery. Perfumes have hitherto been imported free of duty, while all spirituous liquors are heavily taxed. The consequence is that the ingenious merchant has taken to sending spirits into the country in modest four-ounce bottles, labelled Eau de-Cologne or Otto of Roses. The contents are indeed slightly flavoured, but not nearly to an extent sufficient to prevent them being used to quench the Anglo Indian's thirst, instead of giving the finishing touch to his toilet. This accounts for the fact that 37,000 gallons of "perfume" were imported in 1884-85. The Finance Minister naively remarked that it was never the intention of the Legislature that perfumes should be used in this fashion, and he therefore proposes to "put a duty of Rs. 6 per gallon on perfumery, without any distinction as to size or capacity of bottles in which it is imported."

It was announced in the Viceregal Council held in Calcutta on Friday last that advantage was to be taken of the Indian Tariff Act being under revision to make an amendment with regard to perfumery. Large quantities of spirit of inferior quality, slightly perfumed, are imported as perfumed spirit in bottles containing four ounces or less, and therefore free of duty under the present law, perfumed spirit, being subject to duty only when imported in bottles containing more than four ounces. Such spirit, it has been ascertained, is in fact imported not for purposes of perfumery but for consumption as liquor, and the loss of revenue resulting from this abuse of the law is not immaterial. It has been decided, therefore, to tax all perfumed spirit as potable spirit, irrespectiive of strength and of the size of the bottle in which it is contained, and to raise the duty on such spirit to Rs 6 a gallon.

It is calculated that by the time the relief of troops from Burma begins in April, there will be 17,000 Indian police in Upper and Lower Burma and about 12,000 or 13,000 local police recruited from the indigenous races. Three-fourths of this total force would be stationed in the Upper Province. Recruits for the 4,000 police now being raised in India are coming in freely.

—*Pioneer;* The Collision in the Harbour: In the inquiry now being held at Bombay, relative to the recent fatal collision in the harbour, the court stated that its decision would not be affected by any evidence respecting the conduct of the captain of the *Zuari*—which was sunk after the collision occurred. Nevertheless, seeing that Messrs. Shepherd's fleet of coasting steamers, of which the *Zuari* was one, have been exceptionally unfortunate of late, and are allowed to carry so many as 700 passengers at a time, in waters more or less crowded with shipping, the capacity of the officers in command is a very important point. It matters not whether they are natives or Europeans, provided that they have presence of mind and other necessary qualifications for the care of so many lives. Now the captain of the *Zuari* was not only not found at his post after the accident, but in spite of the honourable tradition that the captain should be the last to leave his sinking ship, was actually picked up out of the water, where he had been clinging to a boat, while hundreds of his passengers were being rescued from his ship by the captain and crew of the other steamer. This has not been explained in the evidence; and as the court has expressly stated that it has no bearing upon the inquiry, we are justified, even while the case is *sub judice*, in asking whether the occurrence does not tend to show that the lives of passengers on these crowded coasting steamers may have been intrusted to inefficient hands.

—Deaths last week, 432.

Selections.

THE STUDY OF PROPHECY.

TO THE EDITOR OF THE ROCK

Sir—In reply to Mr. G. H. Pember, I would say that he would have done well if he had mentioned the reference to the "Father," who taught that "the Antichrist" would appear three and a half years before the second advent of Christ, and he would have done better if he had given the exact words, and much better still if he had given "the good Scriptural warrant" for such an idea, as that is far more important. Mr. Pember asks, Have we yet passed this point? to which I reply, certainly *yes;* even St. Jerome, as I have already quoted, supports us in this opinion. The saying is that when the devil cannot upset the coach he will get on the box and drive, which was exactly what he did in this instance: he could not destroy the Church by the Pagan persecutions, and so he turns religious, and in the garb of religion, he betrays "the Son of Man with a kiss," like Judas Iscariot, and, as even the early Fathers anticipated, brings about a far longer and more dreadful and subtle form of oppression and persecution than did ever Pagan Rome. It is said that a dwarf on the hill can see more than a giant in the valley, and thus we who are on the hill have been able to see how correct was Irenæus's guess about the mystical number 666 being the Latin Man. It was decreed at the third Lateran Council, at the Synod of Tours, that buying and selling should be forbidden to Protestants, and to those poor Protestant Waldenses in particular who "had not the mark of the Beast," thus fulfilling Rev. xiii. 17; and this, as we know from history, lasting for many centuries. We also are able to see how correct was Jerome's guess about Rome Pagan being removed to make way for the Antichristian dynasty, although of course he could not possibly know it was to be a line of Popes. Even good Pope (so-called) Gregory I. said that the title of "Universal Bishop" would be one of the appellations of "Antichrist," which, curious to relate, was the title adopted fifteen years afterwards by his successor. The title "Vicar of Christ" means literally "in the place of" Christ. The vicar of a church means in the place of the rector of the church, and so the Vicar of Christ must be the same as Antichrist. The Greek corresponding word *anti* before a name of office frequently means "in the place of," "God's vicegerent," and "Lord God the Pope," &c., all which blasphemous titles show how exactly 2 Thess. ii. 4 has been fulfilled, even to the letter, the blasphemous declaration of the Papal Infallibility being the culminating point of all. Pain of death is still the punishment due to all Protestants who do not worship the Beast and his image, but it cannot be carried out as it was formerly, as the ten nations who once, however much they disagreed amongst themselves, agreed in one thing, viz, to give their power and strength unto the Beast (Rev. xvii. 12 and 13), now hate the Papal Harlot Church, and make her desolate by standing aloof from her, by withholding her patrimony (Peter's pence, &c.) as England did at the Reformation, and seized upon her property, which she had extorted from them, whether the wealthy monasteries or lands, and now burn her with fire, *i. e.*, adjudge her to destruction and utter contempt, the term fire always being emblematical of destruction. Your correspondent thinks, apparently, that "eating her flesh" must be literal, and so also "burning her with fire;" he might as well have mentioned the sort of fuel required for the purpose. Your correspondent does not give his authority from Scripture for saying that Antichrist will be merely Infidel. The "many Antichrists" mentioned in St. John's Epistles were Infidels of the Unitarian nature, but they were not "the Antichrists" referred to in 2 Thess. ii.,

St John probably refers to 2 Thess. ii when he says that "Ye have heard that 'the Antichrist cometh, which was to be something far worse than a mere Infidel persecution. Your correspondents quote Dr. Ellicott, the Bishop of Winchester, and the late Dean Alford, and actually puts them into the same scale of authority with Sir Isaac Newton, the much maligned Christian astronomer and prophetical student, Bishop Newton, Professor Birks, late of Cambridge, the learned E. B. Elliott, and the distinguished Mr. Grattan Guiness, the author of the *Approaching End of the Age*, who are indeed specialists in the study of prophecy, and far superior to such men as Dean Alford, who was a mere novice in such matters, and was more suited for petty Greek criticisms; his flippant manner of handling sacred things was wholly unsuited for the deep study of prophecy. That study must

be entirely confined to the Evangelical party to be successful. I think your correspondent would do well to study *Fallacies of Futurism* again; and compare the solid reasoning thereof with the wild notions of an Antichrist still looming in the future. The idea is so embedded in some people's minds that it cannot be got out. *Numbers* in the Bible are frequently round numbers, as in Acts vii. 6, and not exact to our minds, from want of full and exact information as to data to and from. Your correspondent says to the effect that in prophecy *days* never represent *years*. How then will he explain the 70 weeks in Daniel ix. 24, and how will he explain Daniel xii. 11? Does he really think they are literal days? The idea in prophecy is to reveal while concealing and conceal while revealing, that only "the wise shall understand." M. A. (Cantab).

October 30.

UNION EVANGELISTIC MOVEMENT IN PHILADELPHIA.

BY THE REV. WILLIAM R. TAYLOR.

THE churches of Philadelphia are well started in a movement which promises an important contribution to the solution of the city evangelization problem. Whether successful or not, its result cannot but be valuable; and the details of the plan and the outcome of the work ought to be widely known.

For some years past the ministerial associations of the city have been meeting together once a quarter, for mutual acquaintance and conference. This pleasant fraternal intercourse is now bearing fruit in one of the most inspiring exhibitions of practical Christian unity which the Church has yet seen.

At the last meeting of the Ministerial Union, in September, a paper was read by the Rev. R. C. Matlack, of the Episcopal Church, on "Evangelistic Work in Cities." To say that it was the cause of the action which followed would probably be more than the truth. But in the providence of God it seemed to furnish the occasion. The Rev. James I. Good, of the Reformed (German) Church, gave a brief account of a united evangelistic work carried on, with no inconsiderable success, in Pittsburgh, last year, and offered a resolution, which was passed by the Union, calling a general meeting of the city pastors to consider the advisability of making a similar effort in Philadelphia.

This resulted in two largely attended meetings of the clergy, presided over by the venerable Dr. Richard Newton. At the second meeting the laity, by invitation, was well represented.

Naturally, at first, the discussion was scattering; but it gradually settled along the general lines of the Pittersburgh plan. One of the first dangers encountered was from the zeal of some who wanted to begin before they were ready. At the second meeting the proposition was made to begin the work during the second week in November, scarcely a month distant. It would have been a fatal mistake. Notwithstanding the utmost diligence of all the committees, we shall hardly be ready by the time fixed—the second week in January. It is also very certain that it will require all the time remaining for the arousing of the churches to that degree of spiritual fervour essential to success in a movement like this. Mention is made of this matter because it is a danger that is likely to arise at the beginning of every such undertaking. These great, united efforts *take time*. If nothing else is settled with regard to them, this is.

The main features of the plan adopted are two—special religious services and house-to-house visitation. The principle which has guided the arrangement of the details has been to secure the largest possible individual liberty consistent with unity of action.

One of the first things demanding attention was the division of the city into sections, a thing made very simple by some of Philadelphia's well known peculiarities—its situation between the two rivers, the regularity with which it is laid out, and its double bisection by the two great streets, Broad and Market, running at right angles to each other, the one from river to river, the other traversing the entire length of the city, north and south. The lines of these streets mark the boundaries of four of the principal Sections. The other Sections are West Philadelphia, Germantown, Kensington and Frankford and Bridesburg.

Each of these Sections has a Committee of Management, consisting of all the pastors and a layman from each church in the Section. Over the whole work is the Central Committee, consisting of the original committee appointed by the Ministerial Union, on which all the denominations were represented, and a minister and a layman from each of the Sections, making thirty members in all.

The special services will begin with the second week in January, during which every church engaging in the movement will be open nightly. A general exchange of pulpits, as far as practicable, for one service on the Sunday preceding, is recommended, "in order to demonstrate the unity and to set forth the purpose of the movement." It is also recommended that "the ministers aid each other in special services by preaching, and in other ways, without regard to denominational lines."

Union meetings for prayer will also be held on the afternoon of the initial week. Beyond this, the work in this direction is left with the several Sections. But it is expected that the churches will be conveniently grouped for continuing the effort as long as circumstances seem to warrant, in meetings, both day and evening, in churches and public halls.

In the meanwhile the Sections are holding weekly union meetings for the awakening and strengthening of Christians. These have only just begun. The attendance and spirit are reported as encouraging. In a few weeks a central meeting will be inaugurated, to be held every Monday afternoon in Association Hall, "for prayer and conference and the hearing of reports from the several Sections, and to aid and stimulate the general work."

For the visitation, the Sections have been divided into Districts, and these have been assigned to the individual churches. Each District has a Chairman, usually the pastor of the church canvassing the District, and having general supervision of the visiting.

The visiting will be done mostly by volunteers from the churches. Each one will be provided with a visiting book, furnished by the Central Committee, containing a number of blanks which can be torn out at a line of perforation. The items called for on the blanks are very few—the name and address, the number of children not in Sunday-school, the church attended, or, if none, the church preference. There is also a column for "Remarks."

At the close of each week's work the visitor is to forward his returns to his District Chairman, whose duty it shall be to notify the pastors of churches for which a preference has been expressed of the names and addresses of the parties. Suitable blanks for this purpose will be provided by the Central Committee. Non-attendants expressing no church preference will be considered the District Chairman's own charge. He is also to fill the returns of the canvassers, and at the close of the work send a summarized report to his Section Secretary.

The mission of our visitors will be chiefly that of invitation, accompanied by as much of religious conversation as their gifts and opportunities will render possible. Full instructions to visitors will be printed inside the cover of each book. The visitation will begin about January 1st.

Liberal use will be made of the press. Four hundred thousand copies of a little tract containing a statement of the plan and an appeal to all classes to give attention to spiritual things, and to attend the services, have been ordered printed by the Central Committee, for the use of the visitors, and for distribution on the streets, at the theaters, "and wherever people are found." These will be supplemented, of course, by notices of particular services sent out by the local committees.

It is probable that not far from four hundred congregations will unite in the work, and even this number may be passed.

The denominations represented are the Baptist, Christian (or Disciples), Congregational, Mennonite, Methodist Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed (Dutch), Reformed (German), Reformed Episcopal, Reformed Presbyterian, and United Presbyterian.

The Lutheran Pastoral Association has so far, declined to co-operate. The matter, however, is still in the hands of a committee who have yet to report. The action, whatever it is, will not be binding on the individual pastors, some of whom, though probably not many may join the movement. The attitude of the Lutheran brethren is especially to be regretted, as they are a strong body here, and as the general plan is so elastic that they could have worked in their own way. But undoubtedly they had what they must have considered sufficient reasons, and their decision will be received by the churches engaging in the work in the same beautiful spirit of Christian charity which has characterized the effort from the beginning.

The Chairman of the Central Committee is the Rev. C. G. Currie, D. D., well known in the city as the Rector of one of our most influential Episcopal churches (St Luke's), and as one of the four clergymen who for several winters have conducted a very successful series of evangelistic services on Sunday evenings in the Arch Street Theater. The secretary is the Rev. James I. Good, of Heidelberg Reformed (German) Church, one of the most successful of our younger pastors. The roll of the committee includes such representative names as those of the Rev. Drs. William P. Breed, George Dana Boardman, O. H. Tiffany, R. C. Matlack, T. P. Stevenson, and J. R. Danforth; the Rev. Geo. E. Rees; and Messrs. Geo. H. Stuart, John P. Rhoads, Speakman Meeser, and W. Beaumont Whitney. —(*The Independent.*)

THE METHODISTS.

OUR readers cannot fail to be interested in the movement that has been initiated with a view of bringing about a union between the Wesleyans and the Methodist new Connexion. The importance of the movement is the greater since it is looked upon as the first step of a general movement among all the different branches of the Methodists for union. JOHN WESLEY died in 1791, and in 1797 the Methodist New Connexion seceded from the main body of WESLEY'S followers on account of a refusal to admit the lay element to the Conference. Lay preaching is so frequently associated in the popular mind with the Methodists that this omission may seem a little strange. The original cause of difference has, however, now been rectified, and the *raison d'être* of the separation has consequently passed away. The New Connexion never numbered more than about thirty thousand, so that the importance of the movement, on which all the leading daily papers have been commenting, consists in the recognition of the principle that union is desirable, rather than in the actual acquisition of strength which the main body of Methodists will derive from the proposed union. The most important secession that has taken place was that of the Primitive Methodists, who left the main body in 1810. Five years later—about the time of the battle of Waterloo—another body, called the Bible

Chris-ians, seceded. This was followed by the Wesleyan Methodist Association in 1834, and by the Wesleyan Methodist Reformers in 1849. In Canada the different Methodist bodies have already united, and the results are that last year there was an increase of forty three per cent. in their body. If such a movement takes place in England, and the results at all correspond, the Methodists of this country will become a very important body. In Ireland also the different sects of the Methodists have arranged their points of divergence, and effected a union with beneficial results.

There are some Churchmen who take little or no interest in any religious movements, outside their own communion, while others are absolutely jealous of any success that may attend the course of those who do not belong to the Established Church. With such narrow views we have no sympathy. Belonging to the National Church, we feel that every religious movement that takes place must to some extent affect the Church of the nation. The more truly national we are, the more surely shall we be influenced by public opinion. Consequently, we cannot be indifferent to such an important movement as the present, especially in view of its future possibilities. Were the Methodists a body of atheists opposing all that is pure and right, we should indeed hear of this projected union with a certain degree of anxiety. But when we remember that, in spite of differences of opinion, the great body of Methodists are, like ourselves, waging war with infidelity, superstition, intemperance, impurity, ignorance, vice and sin in every form, we cannot but rejoice that our allies—shall we call them volunteers as compared with regular soldiers? —are consolidating their own ranks with the object of presenting a more united front to the enemy. Although the Church of England is spoken of as one united Church, yet it would be mere affectation to ignore the fact that there exist serious divisions in her midst. Quite recently this was emphasised by the fact that Canon Hole, a prominent man in the Ritualistic section, announced that he would not preach in a church where evening Communion was celebrated. It is true that he afterwards tried to explain away his words; but the bare fact remains, that so strongly does he differ from many of his brother clergymen who are ordained in the same way, and who use the same Prayer-book, that he would not enter one of their pulpits. With the Methodists there is no such divergence as this. There is not a single question of any real importance which separates them. Speaking generally, they hold the same doctrines, use the same hymn-book, and are so little distinguished from each other, that even one of their own number would hardly detect the difference, if by accident he entered the wrong chapel when on a visit to some strange town. We in the National Church have uniformity, but unfortunately not much unity. The Methodists have unity, but so far very little, uniformity. The Rev. Hugh Price Hughes, the able Editor of the *Methodist Times*, is to be warmly congratulated on his having been the means of bringing to a head a feeling which has existed for some time among good Methodists, and endeavouring to bring about that uniformity which would be but the external expression of a unity which already exists.

The great weakness of Protestants is that they abuse the right of private judgment. Like all good things, the right of each man to judge for himself can be carried too far. The intolerant Church of Rome permits none of its members to think for himself. The reaction from that state of bondage leads some Protestants to go to an excess in the opposite direction, and, consequently, they are divided into different churches to such an extent that all their energies are frittered away. There is little or no cohesive power among them. While earnestly contending for liberty of action and the right of judgment, we must be careful lest our liberty becomes a stumbling-block to others. Union is strength and the more we have of it the more competent we shall be to contend with superstition, infidelity, vice, and sin. Evangelicals have something to learn from the action of the Methodists. When the whole of our Church is Evangelical, then, but not till then, they may discuss the question as to which particular phase of Evangelicalism is right. Meanwhile, let them do their utmost to unite their ranks, so that they may wage a more successful war on those who are seeking to undermine the pure principles of the Church.—(*The Rock.*)

BRANDS PLUCKED FROM THE BURNING.

REV. JAMES ERWIN.

On reaching the place of meeting the next evening we found the crowd larger than ever. The house was packed to its utmost capacity. Though it was still early most of the congregation had been in the house singing for more than an hour The community was thoroughly aroused and the interest was rapidly increasing. My wrathful trustee was present. The demon anger had clouded his brow and marred his visage, but "God had put a hook in his jaws" and he was quiet. The people were occupied with better things and he was of little consequence. It is difficult for a man to fight when every one else is good natured. He was having a terrible battle, but all with himself. The strife had evidently continued all night without abatement, as he looked worn and exhausted. The spirit of prayer was mighty and the air was full of revival power.

The society was not large, but composed of excellent material Brother Sartwell, a local preacher living in the village, was a godly man and an exemplary Christian. He was a fair preacher, wonderfully gifted in prayer, and had a strong hold on the community. Brother Merrideth, the class leader, was a candid man, with a uniform Christian life, a willing worker and exerting a good influence for the cause. Sister Loomis, the wife of the gentleman who kept the "Temperance House," was a general favourite, a woman of marked intelligence and consecrated life. Sister Stevens was quiet, efficient and devoted, and watchful for opportunities to do good. They were like St Paul's "holy women," of whom he makes such honourable mention, "who laboured much in the Lord." These, with a few other earnest souls, constituted our working force.

Among our Dutch brethren were several who were zealous, but all their exercises were to me in an unknown tongue and did not reach the understanding. Yet they soon caught the words of the hymns and rapidly improved in the use of our language so as to be able to bear testimony to the power of religion. Margaret Rowe, one of their young ladies, spoke English fluently, acted as an interpreter and was very useful in the revival. She was more gifted than her people, far in advance of them, well educated and active. She was deeply pious and absorbed in the work. She was a charming singer, rendered the words in English and thus taught her people to use our language.

The meeting began in the spirit and increased in interest and power until the close. The slain of the Lord were many. The scenes of the former meeting were repeated and it was late before we could leave the place. On closing the meeting one and another would cry for mercy and we would again bow in prayer for them. On passing through the aisle about eleven o'clock in the evening I saw my old trustee still apparently hard and defiant, but a searching glance showed that he was ill at ease; a powerful contest was going on within him and I was confident that the Holy Spirit was showing him the depravity of his heart. The contest was severe and the issue must soon be decided. I did not propose to interfere as the case was in better hands than mine. But raising his eyes and noticing my approach he sprang towards me and fell in the aisle on his face trembling with emotion. Several of us gathered about him and united in earnest prayer for his salvation. The man began to cry for mercy and in the anguish of his spirit confess his sins. The struggle was long and earnest, but he who saved a persecuting Saul "plucked this brand from the burning;" and Christian men led him home before morning, "a sinner saved by grace."

John Fox was supervisor of the town, one of their prominent citizens and influential in the community. He had been brought up a Quaker, was strictly moral in his life and highly respected by all, but not a Christian. He took a great interest in the meetings and attended every service. I became greatly interested in the man: felt the importance of his salvation, and much prayer was offered in his behalf. I conversed with him freely about the interests of his soul and urged him to embrace the Saviour. But he remained apparently indifferent and undecided. Ascertaining that he had no Bible in his house, except one that was torn and part of it missing, I took a copy over to the next meeting and handed it to him, saying; "Here is a book which I have found to be interesting and profitable; please accept it as a token of my regard for you, and when you have read it tell me what you think of it." He carried it home and found it to be a Bible. And beginning with the New Testament, he became so deeply interested in it that the hours of the night sped unconsciously, and the breaking day found him absorbed in the Word of Life. He had read the gospels of Matthew, Mark and Luke when his rising family broke the spell. He was busy during the day, but thought much about the wonderful life, disinterested labours and tragic death of the incarnate Jesus. After tea he resumed his reading of the marvellous story of the God-man. When he had reached the fifth chapter of St. John's gospel he became deeply interested in the healing of the "impotent man" at "Bethesda's pool," when two Christian ladies, Mrs. Loomis and Mrs. Stevens, called at the house. One of them proposed to stay with the young children and allow Mrs. Fox to accompany her husband to the meeting. The offer was gratefully accepted and the family and the other lady started for the house of God. The last verse that Mr. Fox read as the women entered his house kept ringing in his ears,—"Wilt thou be made whole?"

The house as usual was greatly crowded and they found it very difficult to gain an entrance. Mr. Fox found a place on the back writing desk directly in front of the pulpit, and by a strange coincidence the text that evening was the very question he was reading when the ladies interrupted his perusal of Bethsada's Pool and its healing qualities, "Wilt thou be made whole?" It arrested his attention and deeply impressed him. He became absorbed in the sermon and was lost to every thing else but the healing pool and the tender, pitying Jesus putting the question to his sin-sick soul, "Wilt thou be made whole?" And unconscious of his surroundings he arose from his seat, forced his way over the bodies of the men, reached the little space before the pulpit, stretched out his long arms and bending slightly downward, his stalwart frame shaking with emotion, his teeth chattering, and uttering groans of agony, he turned round and round as if looking for something; presently he raised his eyes and stretching his hands imploringly toward me cried: "For God's sake tell me how to get into this pool!" I said: "Down on your knees, man, and cry mightily to Jesus for mercy and he will heal your soul." He fell prostrate on his face in an agony of prayer. Being hemmed in on every side by the crowd I leaped over the pulpit and fell on my knees by the side of the

prostrate, shaking man. When going over the pulpit I shouted: "*Every sinner in the house, down on your knees and cry for mercy!*" Some fell like dead men, others knelt all over the house in a struggle of prayer, some on the writing desks and some on the floor crying for mercy, each, forgetful of everything else, saw himself as sinking to perdition, and agonizing prayer went up from over fifty penitent hearts like the wail of lost souls. It was a personal struggle for salvation. Some old Carmelite, who wants everything "decently and in order" will say: "Why did you not quiet the meeting and bring it to order?" You might as well still the tempest and call drowning men at a wreck to order as to quiet these sinking souls. I knew that Jesus was walking on the billows and would soon have every believing soul safe in the ship, and could only cry: "Move on, thou matchless Christ, and exert thy mighty grace in saving these despairing men." The struggle lasted about a half hour, when the soothing voice of the Master went over the rolling billows above the roar of the tempest: "Peace be still!" and there was a great calm. O what a change! Darkness turned to light, despair to joy and agony to ecstasy. Hallelujahs ran all through the house and "Glory to God!" broke from the lips of the Dutch who were saved.—(*N Chr. Advocate.*)

THE YOKE, AND SPIRITUAL LEARNING.

JESUS says: "Take my yoke and learn." It may be difficult at the first glance, to see the relation between the term "yoke" and the term "learn." The term "yoke" is taken from the farm-yard, and suggests the management of cattle. The term "learn" is taken from schools, and suggests knowledge and wisdom. But a closer examination shows that the yoke is the key to knowledge.

The term "yoke" represents the Divine will; the universal, perpetual, and ever-present will of God; the will of God as expressed in His *Word*, His *Providence*, and His *Spirit*. The neck upon which the yoke is placed, represents the human will—the complete subjugation of the human will, both in its *action* and its *nature*, in its *choices* and *desires*.

All the learning that an ox gets, he acquires through the yoke on his neck: the yoke is his only school-book—it is the dictionary which interperts to him the words of his Master, and the work he is to do. It is interesting to what extent an ox's education may be carried through the yoke. The lumbermen in a dense forest, with long whip in hand, or by the mere use of ox language will stand still and drive their teams through and around most difficult passages; all of which training the beasts have learned through the yoke.

To speak according to this metaphor, we get more Divine knowledge through the back of our necks—that is, through a perfectly broken will—than we do through the front of our brain. It is almost impossible for a self-willed person to learn,—especially is this true in spiritual things. And even though by a large degree of surrender we have learned much spiritual knowledge, yet the *least bit* of self-will, in its subtler forms, in any direction, will prevent us from learning the deep things of God. The will is the key to the whole being—it is not only the door to the heart, but to the intellect. "If any man will do His will he shall know of the doctrine." In this Jesus teaches us that obedience, as expressed through the will, is the only avenue of the knowledge and certainty of Divine things.

"The meek will He teach His way." The truly meek are those who have lost their self-will, and losing their will in the will of God, they can learn the ways of God. "Learn of me, for I am meek and lowly in heart."

In order to learn this inner heart-life of Christ, there must be such a taking on of the Divine yoke as to utterly destroy the principle of self-will. To learn of His meek and lowly heart, does not mean merely to believe in that lowly heart, nor to have a mere intellectual apprehension of such a heart; but to so learn the inner life of Christ by having it infused into our nature, as to be in ourselves consciously humble, consciously self-abnegated consciously free from self-will, as to consciously know in our measure what the meek and lowly heart of Christ was

God's teaching is not like man's. Men teach *at* us; God teaches *within* us. Men present truth *to us*; God *works truth within us*. Hence people know so little of the true knowledge of God, for it is obtained directly opposite to human knowledge.

In perfectly taking on us the Divine yoke, we learn our own darkness, vanity, instability, foolishness, and utter nothingness; we learn to *hate* every principle of self; nothing becomes so loathsome as the manifold defects resulting from the self-nature. This perfect hatred of self-will, in every form, puts us in the attitude where we yearn to consciously know the life of Jesus, the *pure, deep, inward dispositions of His heart*. It is in such an attitude that the Holy Ghost can communicate unto us the full image of Jesus. We learn the lessons of Christ's interior nature after a Divine and unexplainable manner; lessons which we know, but which it is almost impossible to convey to those who have not learned the same. The fact is, the only text-book in this school is the yoke, and they who most perfectly acquiesce with the yoke, learn the quickest and deepest.

—(*Chr. Witness.*)

G. D. W.

SATISFACTION WITHOUT ATONEMENT.

ALL who accept the Gospel admit frankly the inward change which faith never fails to produce. Repentance and obedience are undoubtedly the fruit of the Spirit, though in no sense would we venture to speak of them as "adequate." Least of all could we speak of them as adequate to our restoration to God, in the absence of the expiatory sacrifice of the cross. Nor would we dare to describe them as the "supreme satisfaction of the law." Yet this writer, continuing to use Scriptural expressions, asserts *man's own change of character* to be the one thing needful for Divine satisfaction! The sentence which follows the quotation already made, part of which we put in italics to bring out its full significance, leaves no doubt as to the writer's meaning.

"To the historical work of Christ, in His "sacrificial life and death of love, we give the "name of the Atonement, because that work, "*as it affects us in our contemplation of it*, "begets the enabling power within us to ac- "complish the *real* atonement in conscience "which is *accepted in heaven because effective* "*on earth*, satisfying to God, because satisfy- "ing to that which is of God in us."

In other words, the Divine satisfaction is not with Christ either in life or in death, as our Representative; it is only and altogether with the sinner himself when he repents and obeys. How such doctrine can be tolerated in churches still claiming to be both evangelical and Christian passes our comprehension. Yet there is reason to believe it is not only countenanced by such papers as the *Christian World*, but is largely diffused among certain Nonconformists in England. Perhaps the men who preach it contrive to disguise it by novelty of presentation, but surely the day must come when the people will find it out. And what then? Are the descendants of the puritans prepared to abandon the vital truth which saved and sanctified their fathers; or will they not show, by ceasing to have fellowship with those who deny the Gospel, that they are still determined, like the Apostle Paul, to glory only in the cross, and to know nothing save Jesus Christ and Him crucified? (*Word and Work.*)

Miscellany.

—Mrs Wilder in the *Central Chr. Advocate:* Probably one of the surest panaceas for lesser troubles is the singing of a hymn. If ever there is a time, in this world where there is so much work to do for the Master, when it would be excusable for one of His followers to sit and sing himself away to everlasting bliss, it would be when trouble comes in like a flood. A hymn has wings. If it has not wings it has one wing or a part of one, and if the downcast soul will sing several hymns I am sure a pair of wings will be developed so that the soul can mount and soar away into a haven of perfect rest. I speak from the highest authority—my own experience. Only last evening I took our hymn book and commencing at the index in the front of the book found hymn 330 where "Repentance" begins, and sang on clear through "Death and Resurrection, into "Heaven," ending only with my favourite, "Jerusalem the Golden," singing of it, all the eight verses and the doxology. Many a weary soul can sing itself to heights it otherwise could not reach. Our hymns are glorious and I fear lest the Church of to-day only half appreciates the treasure it has between the lids of its hymn-books. Prayer and praise and God's Word will not only take us through dark places, but land us clear on the banks of the other shore. How often when I have set my hyacinth and crocus bulbs away in a dark closet in the fall so as to insure healthy blossoms in the springs have I thought, "As Christians it is good for us to be shut in the darkness with trouble now and then, so that we can stop and turn the eye in upon the soul" A lady, last week, was describing to me a chrysanthemum show. The oldfashioned artemesia that our grandmothers grew in a back garden has now become a plant of 4,000 varieties, many of them named after kings, queens, presidents and emperors. The most perfect blossoms are produced on plants where all the side shoots and buds are pinched off so as to force all the vigour of the plant to the growth and nourishment of one blossom, perfect in size, shape and colour. If the human mind can so perfect the once despised weed, what cannot the Almighty do for the souls He created if they will only allow Him to work out in them His own good will and pleasure?

—*Christian Witness:* None of our medical writers have made the distinction between pure and impure stimulants. Impure stimulants should be called irritants; and a marked distinction should be made between a stimulant and an irritant. All alcoholic stimulants, so called, are irritants. A pure stimulant will rouse up the system and accelerate the pulse only to a healthy and natural state; whereas an irritant will far exceed this, and excite the pulse to an abnormal state. Let us illustrate our meaning by example. Let a healthy temperance man, whose pulse is seventy per minute, drink a large glass of liquor. Immediately we find his pulse quickened to eighty or ninety or more; he is excited and perhaps manifests incipient intoxication; his system is irritated, and after this excitement has passed away, his pulse sinks and he is depressed in the same proportion as he was excited. Now the next day after the effects of this dram had passed away, give this same man a large dose of cayenne pepper, a pure stimulant (and a far stronger stimulant than liquor). This warms up his whole body and stimulates his whole system; every organ is aroused and the circulation is equalized. But mark his pulse; it is not quickened one beat, there is no excitement, no over action, no intoxication, no determination to the brain, no depression following, for there has been no irritation. Here we see

a marked distinction between a pure stimulant and an irritant. The cayenne pepper is a pure and powerful stimulant, while the alcohol is an irritant. But this distinction is more manifest in disease. Let a patient be sick, with his pulse up to one hundred or more per minute; now give your alcoholic stimulant and the result will be congestion of the brain. But we can administer the pure stimulant, cayenne, not only with perfect safety, but with great benefit, for instead of increasing the pulse. it rouses the natural recuperative powers, induces the perspiration, the pulse falls to its normal standard, and health results. Does any one doubt this? let them give this pure stimulant as we have for a thousand times during the past forty years, in practice, and they will find it true to the letter.

TELEGRAPHIC NEWS.

London, January 6th: The following further particulars are contained in the Royal Army Warrant.—The present lieutenant-colonels will remain under the old regulations, but the future ones will hold command for four years only. Seconded lieutenant-colonels are to be abolished, but brevet-majorities will be continued.—The establishment of regimental majors remains unchanged. Captains are to replace seconded majors.

7th: The Hon'ble E. Stanhope has accepted the Secretaryship of State for War.—Mr. Goschen, having arranged terms with Lord Salisbury, has finally accepted a seat in the Cabinet as Chancellor of the Exchequer.—Lord Cross will remain in the Cabinet as Secretary of State for India.—The *Standard* says that Mr. Gladstone is inclined to modify his Home Rule scheme with a view to effect a conciliation among the Liberals.—Mr. J. R. Bullen Smith, C. S. I., member of the India Council, is dead.

Sofia, 7th: A Circular Note issued by the Bulgarian Regents refutes the charges and the conclusions arrived at by the Note of M. de Giers.—The Regents declare that the Bulgarians are resolved to defend their rights of autonomy.

Berlin, 7th: The Emperor William has written a letter thanking the Red Cross Societies for their solicitude in the cause of the wounded and suffering during war. His Imperial Majesty concludes the letter by saying that he hopes the efforts he is making to maintain peace for Germany will not be in vain.

London, 8th: It has been settled that the Marquis of Salisbury should take up the portfolio of the Secretary of State for foreign Affairs owing to the resignation of the Earl of Iddesleigh.—The *Daily News*, in its issue this morning, denies that Mr. Gladstone is disposed to modify his Home Rule scheme for Ireland in order to conciliate the Liberals.—The trial of Messrs Dillon, O'Brien, Harris, Sheehy, Redmond and and Crilly for conspiracy is proceeding at Dublin.—General Sir Redvers Buller and Sir Michael Hicks-Beach have given evidence in support of the charge of conspiracy against the accused.—The Bulgarian Delegates have left for Paris.

9th: Prince Alexander of Bulgaria will make a long tour shortly, and will include Egypt in his travels, the object being to put an end to the reports current concerning his intention in regard to Bulgaria.

Paris, 9th: The Bulgarian Delegates have arrived here and were afterwards received unofficially by M. Emile Flourons, the French Minister of Foreign Affairs, who, in addressing the Deputation, sympathized with the troubles of Bulgaria, and urged upon them to give heed to the wishes of Russia and to withdraw the demands which are displeasing to that country.

London, 10th: Serjeant Ballantine, Q. C., is dead.—France and Turkey are becoming less presistent towards England in their demands regarding Egypt.—It is announced from Vienna that the relations between Austria and Russia are improving.—Prince George of Leuchtenberg, who is an officer in the Russian army, is now mentioned as a probable new candidate for the Bulgarian throne instead of Prince Nicholas of Mingrelia.—The reduction of the British Army of Occupation in Egypt will commence in February and terminate in March. The troops that will remain after the reductions are completed will consist of the 3rd Battery of the Northern Division of Artillery and the 2nd Battery of the south Irish Division of Artillery, the twenty-fourth Field Company of Engineers, the fourth section of the Telegraph Battalion, the first battalion of the Royal Fusiliers, the Yorkshire and the Welsh Regiments, and the second battalion of the Essex Regiment.

Rangoon, 10th: Leutenant Macdonald H. M. S. *Rangoon* was killed yesterday in an engagement with the dacoits at Shimaba, Kyoukmyoung districts. No other casualty on our side, eight or nine dacoits were killed or wounded. Lieut Stuart, with a few more blue jackets, leave to-night for the front.—The following are the principal items in the official bulletin. A force is being marched to the Ruby Mines through Maunglon. Arrangements have been made for administering the state of Kale.—General Gordon with the Goorkhas has reached Kendat in preparation for an advance on the Shan States. The expedition to Pyinmyoung, 21 miles east of Hlaingdet, has occupied the place without resistance.—An encounter with dacoits took place yesterday near Shemoga, Kyoukmyoung. Lieut. Macdonald, of H. M. S. *Ranger*, was killed. There were no other casualty on our side, but several dacoits were killed andwounded.

Madras, 10th: The consideration of the report of the Commissioner of Police on the fire led Government to the opinion that further and public inquiry into the origin of the fire is advisable. The coroner was therefore asked if he proposed holding any further inquiry. He replied he did not propose to do so, and gave his reason for the same, offering, however, to do so under certain conditions. The Government accepted the offer, and yesterday gave instructions accordingly.

Pagan, 10th: On the 6th instant a column west of the Irrawaddy encountered the enemy, 400 strong, under Yakat. Lieutenant Poole of the Liverpool Regiment was slightly wounded. One driver, R. A, was killed, and one gunner and two drivers and one sepoy of the 11th Bengal Infantry wounded. There are no further particulars.

Myinqyan, 10th: Captain Kellie on the 5th attacked the dacoits 10 miles north of Pyinzenmyo, inflicting considerable loss and capturing a quantity of arms and ammunition.

London, 11th: Lord Iddesleigh declines to re enter the Cabinet either as Lord Privy Seal or Lord President of Council. It is understood that his lordship resents being superseded in the Secretaryship for Foreign Affairs.—The Right Hon Sir Henry Thurston Holland, Member for Hampstead, has been appointed Secretary of State for the Colonies.—The Hon. Henry Stafford Northcote has also resigned.—The examination of Messrs. Dillon, O'Brien, Harris, Sheehy, Redmond, and Crilly on the charge of conspiracy to prevent payment of rent was concluded at Dublin to-day. All six prisoners were committed for trial, each having to find bail for £500.

Berlin, 11th: The debate on the second reading of the Army Bill has recommenced in the Reichstag.—Count von Moltke, in opening the debate to-day, said that if the Bill was rejected war was certain.—Prince Bismarck afterwards addressed the House. His Excellency said that the Peace of Frankfort of 1871 had been difficult to make and was still harder to maintain.—The relations of Germany with Austria were, he said, intimate and cordial, and with the other Powers excellent.—That the relations of Germany with Russia were good was a fact beyond doubt.—Good relations alse existed with France, though they were more difficult to maintain. Germany, he said, did not apprehend nor was she afraid of war with France. It was out of the question for Germany to attack France, but the past, he said, teaches that it is impossible to rely on peace with France being permanent. Therefore it was necessary to be always prepared.—In conclusion, his Excellency said that Germany would never begin a war with Russia, and he emphasized this declaration by saying that she would never, nevermake an enemy of Russia for the sake of Bulgaria.—Later—Prince Bismarck, in continuing his speech on the Army Bill, alluded to the difficulty there was in preserving peace between Russia and Austria.—He trusted the present French statesmen, but was convinced that war with France must come sooner or later. The time, however, will depend on the stability of the French Ministry.—If Germany is victorious in the next war, she will not rest until France is crippled for generations.—He insisted on the passing of the Bill without any amendments, otherwise the Reichstag must dissolve.

Mandalay, 12th: According to news received from the Ruby Mines Force there has been no fighting. Many are sick.—The road to Momeit is being reconnoitred.—Tsawbwa Mainlung is reported to be coming in. The Commander-in-Chief is going to the Ruby Mines.

London, 12th; Evening: Lord Iddesleigh was suddenly taken ill this afternoon at Lord Salisbury's in Downing Street, and expired in a few minutes.

Paris, 12th: The French Press, in commenting upon the declarations made by Prince Bismarck in the Reichstag yesterday, consider that the speech of the German Chancellor is reassuring for the peace of Europe, because France does not dream of attacking Germany.

London, 13th; Midnight: The warlike speeches of Count Moltke and Prince Bismarck in the Reichstag have created a profound impression throughout Europe.—The former affirmed his belief that the rejection of the Army Bill would involve the certainty of war.—Prince Bismarck, in the course of an energetic and threatening speech, declared that as soon as France sees reason to think that she is superior to Germany in her armaments, she will declare war. "I believe," said the Chancellor, "that war is quite certain as soon as the French think they can beat us they will begin war against us. That is my firm immovable conviction, and that is the reason why we want forty thousand men to strengthen our frontier and give the necessary force to the garrisons which will have to bear the brunt of the first assault."—This declaration electrified the assembly, and has made a deep impression throughout Germany.—In France Prince Bismarck's speech was awaited with feverish interest, as it was expected that he would make a declaration in accordance with recent indications of a hostile spirit. Nevertheless the situation is viewed soberly now that the speech has been heard. The gravity of the situation has evidently imposed circumspection and moderation of tone. Bismarck's declaration that the object of the Bill is simply to strengthen the frontier against invasion is assumed to be a pacific indication, as the Prince knows that France certainly will not declare war.—In Russia the unofficial press receives the speech with great scepticism, and regards the conciliatory allusions to Russia and the proffer of a free hand in Bulgaria with mistrust.—In Vienna there is rejoicing at the snub administered to France, which it is believed she must accept if she be not prepared to resent it by war for which she is not yet quite ready.—So far the general impression in the Austrian Capital is favourable, though the scornful references to Austria and the intimation that she will be left to deal with Russia single-handed are resented.—The opinion in England is in the

main inclined to consider that the air has been cleared by the speech which may lead to a reconsideration of the perils of the situation, and thus avert a collision on the continent.—If a majority of the Reichstag reject the Bill for the increase of the Army which has been decreed by the Emperor, the dissolution of that Assembly will be immediately announced. A great meeting under the presidency of his Royal Highness the Prince of Wales, took place yesterday at St. James's Place, Pall Mall, to consider the scheme for an Imperial Institute intended to commemorate the fiftieth year of her Majesty's reign.—It was unanimously resolved to found an Institute which should be an emblem of the unity of the Empire, an exponent of the great industries and commercial resources belonging to it, and a fitting national memorial for keeping the Jubilee of the Sovereign of the empire.—His Royal Highness in his speech said that her Majesty the Queen will specially value the Institute as a memorial of love and loyalty of her subjects, who are united in promoting and extending the industrial and commercial resources of her dominions, and thus giving expression to the Unity of the Empire.—The late Earl of Iddesleigh was seized with a sudden faintness while ascending the stairs at Lord Salisbury's official residence in Downing Street, and succumbed to heart-disease after an interval of twenty minutes.—Universal sympathy is expressed at the death of the distinguished statesman.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his symdathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency, also of Calcutta and Madras.
Temperance. Personal aspects of the question. Legislation; its utility and morality.
Educational. The Universities and Schools : *Postal* and *Telegraphic Guides*, &c. &c.

OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised —*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack —We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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